

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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Winter Musings.

BY REV. D. TRUMAN.

Hark! the cold north wind is sweeping
Wildly o'er the whistling plain;
See, the drifting snow-flakes leaping
Like storm-tossed foam athwart the main.
The leafless oaks are quivering,
Sage chronicles of ages past,
And the humble ox stands shivering,
Cowering from the piercing blast.
The storm is out, hoarse winds assail,
Loudly herald Winter's reign.

Yes, he comes from Alpine station,
Spreading far his frost-girt wings;
Cheerless gloom and desolation,
O'er receding Autumn fling.
The birds have flown, the flowers lay
In gentle slumber on the frost-bound sod;
The babbling brook has ceased to play,
Its morning hymn to nature's God.
Deserted now your mount appears,
Yet to the storm its summit rears.

Away the timid hare is bounding,
Fleeing to his burrowed den,
And the peasant's whirr is sounding,
In the far-off covert glen.
Now the doe her fawn concealing,
Paws the deepening snow for prey;
Through the storm the fox is stealing,
Homeward bound to guard his prey.
By reason taught, or instinct led,
What creature lives, nor lives to dead.

He that marks the sparrow falling,
Stamps benevolence on his plan;
Ever through creation calling,
Max, be mindful of thy fellow-man.
Oh! ye rich, on down reclining,
Furnish heirs, far-clad and warm!
Think of those who o'er want reining,
Half sheltered from the driving storm.
The orphan's sigh, the widow's moan,
Are mingling with the tempest's roar.

Wealth may prove a two-fold blessing,
If bestowed in truth and love;
Smooth for him this world possessing,
The path to brighter worlds above.
Oh, then, when round your habitation,
Winter rages, tempests roar,
Let each gale your wise donations,
Timely waft to misery's door.
What boots the storm if extremes blend,
And wealth from want the poor defend!

Pittsburg Ch. Ad.

For the Christian Secretary.

Sermon to Ministers.

Take heed unto thyself.—1 Timothy, iv. 16.

The text is the language of caution and exhortation. While you take heed to the flock, the flock may not heed you. While you neglect not the gift that is within you, nor the gift bestowed upon you, see that ye refuse not him that speaketh. Ministers are generally attentive hearers. O yes, and doers I hope. Bear in mind my discourse is to you, Ministers, Doctors, Bishops, or Elders. To observe method, I shall divide my subject into three distinct heads.

- 1st. Take heed to your health.
- 2d. Take heed to your mind; and
- 3d. Take heed to your heart.

1st. Take heed to your health. Arthon in health, my brother? I have neither dagger nor quack nostrum, old Amasa, you know, lost his life for lack of heed when this question was asked him.—I wish above all things that thou mayest prosper and be in health.

First of all, then, pay no regard to pompous advertisements and ill-gotten certificates. Traveller to Zion, pursue not this *ignis fatuus*. It leads to bewilderment, and dazzles to blind. I would as soon consult the witch of Endor, as our modern jugglers in the healing art. The sound comes, borne on every blasting breeze, lo here, and lo there; but go ye not after them. They seek not you, but yours. They can't give the cause, nor cure, of the *night-mare*. Patent, not patient, medicine is trumpeted by wide-mouthed fame until the goddess has split her cheeks, and one might suppose the pale horse was poked and fettered and his rider fallen backward.

2d. Avoid Mineral Medicine. Why descend below the roots of the vegetable, and invade the mineral kingdom? In the midst of the garden stands the *lignum vite*, or tree of life. I know the use of mineral medicine, in desperate cases, can boast of great antiquity.—Aaron's mineral calf was ground to powder, mixed with water, and the people drank it; but they died short of the promised land. Who does not know that the ointment of the apothecary sendeth forth a bad savour, not simply from dead flies, but from the preparation of quick-silver, antimony, zinc, &c. Now I should be willing to look on Moses' brazen serpent, but not drink of its pulverized contents.

3d. Dispense with narcotics, such as opium, tobacco, lobelia, and the like. I suppose I need not name alcohol; tea and coffee grow in another hemisphere; and if you think the country which produced you, does not produce all that is requisite for life and health, why these things are within your reach. Remember, however, the productions of every country are best suited to its own inhabitants.

4th. Be not ignorant of your own formation and structure. Your clay cottage is fearfully and wonderfully made, and wonderfully preserved. Know then thyself. You know something of cosmography and the topography of your own country—something of the geography of the heavens—can point out *Pleiades* and *Orion*, *Ma-zaroth* and *Arcturus*; but you are a world in miniature. Your body is God's temple. Come, let me question you a little. What did Solomon

mean by the golden bowl?—the pitcher at the fountain?—or wheel at the cistern?—or what is meant by the silver chord? That chord, I suppose, binds body and soul together—is tied in a bow knot, which like all friendships is easily broken, or untied by gently pulling one strand. Come, I insist on your answering my questions. What are the lungs which God breathed in, and from which you breathe out? Did you ever look at them? You see nothing but a collection of membranous vessels heaped one above another and interlaced with branches, arteries and veins.—These are the chief instruments of your toil. But time would fail to tell of the heart, arteries, blood, brains, stomach, liver, &c. If you would take heed to and preserve your health, acquaint yourself with the anatomy of your own body.

5th. All medicine is but a substitute for exercise. Ministers generally exercise their minds more than their bodies. This destroys that equilibrium which should be preserved. I know Paul says bodily exercise profiteth little, but that little is worth a great deal. If you are troubled with jaundice, ride on horse-back eight or ten miles each day. Make short and frequent calls. Hearty laughter is the best medicine in the world. Man is the only being endowed with the power of laughter, and I suppose the only being that deserves to be laughed at. Good active risibles preserve an active liver. If you have the dyspepsia, go board a month or six weeks in some very poor family where food is scarce and potatoes a luxury. If you are nervous, saw wood enough in the morning to feed three fires through the day. If you are troubled with bronchitis, wear a cravat thin as a ghost, and sponge your throat externally in the morning before you dress. Let the sponge be well saturated in cold water. If you have the hypo, why—God help you. If you are predisposed to a cold and hoarseness, immerse your feet in cold water each morning. If you are rheumatic, wear flannel. If you are troubled with melancholy, be active and prompt to each duty.

To conclude this division of first head—
1st. Dispense with the use of garters.
2d. Always ventilate a sleeping room.
3d. Never venture immediately into the cold air after an evening lecture.
4th. Never go to bed with cold feet.
5th. Rise early.

The next division is reserved for the next paper.

An Incident.

Some five or six years since a gentleman and his wife were passing down the Mississippi river on their way to New Orleans. Their fellow passengers were nearly all slaveholders or citizens of slaveholding States, and the conversation, in the intervals of card-playing, was mainly directed against the northern abolitionists. While they were sitting on the deck, gazing at the strange and gloomy scenery of the "Father of Waters," they were accosted by one of the passengers, "Is your name G——?" "It is," said the gentleman. "Are you from——, Ohio?" "I am." "Are you the secretary of the anti-slavery society in that place?" "I am." The interrogator turned away, and soon the news spread over the boat: "An abolitionist on board!" They were at once surrounded by an angry and furious crowd—many of them fearfully excited by liquor. Pistols were flourished and Bowie knives drawn. Some of the more cool and deliberate proposed that a Lynch cord should be held; and with some difficulty a ring was formed, and a red faced slave-driver proclaimed judge. A committee of twelve were selected to act as jury-men. G—— was then questioned. He avowed himself an abolitionist, and requested permission to explain his principles. He was listened to with manifest impatience; and the committee were ordered to retire before he had concluded his defence. They soon returned and pronounced their verdict. They found him guilty of being an abolitionist, and recommended that he should have the alternative of quietly walking over-board, or of signing a complete recantation of his anti-slavery doctrines. In conformity with this merciful decision a paper was drawn up and presented for his signature, with the threat of immediate death in case of his refusal.

It was a trying moment for the abolitionist.—Thoughts of home, and his old familiar faces, crowded upon his brain. Life is always sweet, and especially is it so to the young and healthful, happy in their unchilled affections and glad hopes. His young wife was at his side, horror-stricken by the danger which menaced her husband. Before him were fierce and stern faces, and brandished weapons; beneath him rolled the black waters of the river. "Sign this, and you are safe," said the spokesman of the mob. His human spirit wavered for an instant as he turned his agonized gaze upon his wife. But, his better nature triumphed. "Take it back and do your worst," he answered. "I cannot make slavery right, even to save my life."

"Thank God! my husband!" exclaimed his wife, clasping him in her arms, "let us die together." The words and manner of the noble woman overawed the assassins. One of the most violent of them sprang forward and threatened to blow out the brains of the first who should venture to lay hands on her or her husband.—The wives and daughters of the slaveholders who had hitherto kept silence now interfered; the Lynch cord was dissolved; and during the remainder of the voyage, the two abolitionists were treated with marked respect. The story, substantially as we have given it, was related to a friend of ours by one of the passengers, who had himself participated in the Lynch cord.—*Lowell Standard.*

Good Example.

The Cataract speaks of a "worthy citizen of Worcester," as follows: Are there no benevolent "five dollar men" in Connecticut to do a like turn?

Who will do THE LIKE?—Just one year ago

we received from a worthy citizen of Worcester, a five dollar bill upon that Bank, of which the Hon. Daniel Waldo is president, with directions to send five copies of the CATARACT to as many poor families whose parental heads had been addicted to, but had since abandoned the use of intoxicating drink, and now we have just received another five dollar bill upon the same Bank, from the gentleman, with directions to contribute the same number of copies of the Cataract and Waterfall for the same length of time, and the same manner. To those upon whom fortune has bestowed the golden ability, what pleasure can be sweeter, than that of contributing occasionally a few dimes, or a few dollars, for the purpose of aiding, through the agency of a cold water paper, in the redemption of their fellow men from the bondage of Alcohol, and in strengthening and encouraging those who are already redeemed, but still poor in worldly goods, in consequence of their former inebriate habits?

Mr. Miller Rebuking the Disciples.

The following is an extract of a letter from Mr. Miller, published in the Advent Herald. We will not express an opinion concerning all the grounds of complaint, but only say that the charge of sectarianism is undoubtedly true. Under the pretence of opposing all sects, they have worked themselves into a sect:—*True Wesleyan.*

The causes which required God's chastizing hand upon us, were, in my humble opinion, *Pride, Fanaticism, and Sectarianism.* *Pride* worked in many ways. We ascribe our conquest in argument over our opponents to ourselves. We were seeking the honors or applause of men more than of God. We were some of us seeking to be leaders, instead of being servants; boasting too much of our doings. And *Fanaticism*: I know our enemies accused us of this before we were guilty; but this did not excuse us for running in to it. A thousand expressions were used, without thought or reflection, and I thought sometimes, very irreverently, such as "Bless God." &c. I was afraid it was done in very many cases to the appearance of outward piety, rather than to the hidden manna of the heart. Sometimes our meetings were distinguished by noise and confusion, and forgive me brethren, if I express myself too strongly, it appeared to me more like Babel, than a solemn assembly of penitents bowing in humble reverence before a holy God. I have often obtained more evidence of inward piety from a kindling eye, a set cheek, and a choked utterance, than from all the noise in christendom.—*Sectarianism*: this is always produced by some private opinion of man, rather than the plain declaration of God's holy word. For years after I began to proclaim this blessed truth of Christ at the door, I never, if possible to avoid it, even alluded to sectarian principles; and the first objection my Baptist brethren brought against me, was, I mixed with and preached unto all denominations, even to Unitarians, &c. But we have recently, my brethren, been guilty of raising up a sect of our own; for the very things which our fathers did, when they became sects, we have been doing. We have, like them, cried Babylon! Babylon!! Babylon!!! against all but *Adventists*. We have proclaimed and discussed, "pro et con," many sectarian dogmas, which have nothing to do with our message. May God forgive us. And now brethren, we have need of patience, that after we have done the will of God, we may receive the promise.

Yours as ever,

WM. MILLER.

Low Hampton, Dec. 3, 1844.

Affecting Incident.

Ellen was a lovely girl of fourteen, the eldest daughter of a once happy family. When the school hours were over, she would hasten home and sit with her needle-work by her mother, or tend her little brother yet in his cradle, or do whatever else was required of her, so uncomplainingly, that her presence in the family was like an angel's visit. When she was about the house in her pleasant and quiet manner, her mother's brow of care would often be lifted up with hope and joy. She would sit and fondly gaze upon her daughter—after having listened to the sweet tones of her voice, while she narrated some little occurrence, some passing event; and as she looked upon her in all the loveliness of her young and unembittered existence, she felt all the affection of a maternal heart. And yet her eye grew dim with the rising tear—as she thought of the future; as she more than anticipated the woes which might in coming years be the portion of her beloved child. But only a short time from the period of which I am now speaking a change came over the spirit of the lovely daughter. Ellen became pensive and languid. Her eyes were sunken—her cheek was pale—her form emaciated, and she lay languishing upon her couch, over which her mother watched by night and by day, till the evening of which I refer. It was the hour of twilight.

The streets were getting still. All was hushed around the dwelling of——, where lay the wasted form of Ellen. She had been raised up in her bed that she might see the sun go down in the west. She watched—grew tired of looking. She had just seen his rays as they lingered among the distant hills till she was placed in a more reposing posture—when the very room where she lay became the scene of strange confusion.—From the hoarse throat of the drunkard a poured forth a volley of oaths and horrid imprecations. The room was filled with his sepulchral breath. The care-worn and broken-hearted wife was rudely driven from the side of the dying Ellen.

The younger children were huddled together in one corner of the room—pale with fear, and their eyes red with weeping. The senseless, babbling, and noisy violence of the drunkard still continued. The breath of Ellen grew fainter and shorter. She raised her little skeleton hand and beckoned her mother, who stood weeping on the other side of the room, to come to her.—

The poor child had only time to say—"Why don't you ask Pa to be still while I'm dying?"—These were the last words of Ellen—but they were in vain. With the last sigh of her gentle spirit there went up to heaven also the inhuman ravings of the drunken father. This story is not a fiction—not a story of imagination, but of real occurrence.—*Lowell Pledge.*

A very old Book.

Last Monday evening, we heard a statement from the Right Reverend Bishop Horatio Southgate, respecting the Eastern churches. In the course of his narrative, to show the Apostolic character of the Syrian church, he related the following:

Two or three years ago, he was visiting a Bishop in Mesopotamia, and there he saw a large folio volume written on parchment, containing the annals of the church, kept by the Bishop, and handed down to his successor in regular order.—Each Bishop, from the time of the Apostles, in the see of Antioch, had here made the record of his induction, and transmitted it to the one who came after him. And there the record stands.—1. St. Peter, the Apostle; 2. Eudodius; 3. Ignatius, and so down to Elias II, the present incumbent. Mr. Southgate said some people might doubt the authenticity of this record, and so they may doubt the evidence of their own senses.—For his part, he would as soon doubt that the Apostles lived, or disbelieve the miracles. And he could see very little difference between the unbelief that rejects such a document, and infidelity itself!!!

All this was said with as profound gravity as if the speaker really supposed that every one responded to his own credulity that staggered not at the lapse of 1800 years, and the countless accidents of those centuries in that part of the world. It reminds us of the exhibition recently made at Treves, of the "Holy Tunic," or the "Coat without seams," for which the soldiers casts lots at the foot of the cross. For 1500 years this has constituted the chief glory of the Cathedral in Treves, and we venture to believe that for three hundred and forty years preceding, its identity is as susceptible of proof as Mr. Southgate's autograph of St. Peter and his successors in the see of Antioch.—*N. Y. Obs.*

Going to Church too much.

Philip Henry said, "I find it much easier to go six miles to hear a sermon, than to spend one quarter of an hour in meditation and praying over it in secret when I come home."

And he was not alone in that thing. Many, the great majority of church-going people, do not give themselves time to "inwardly digest" what they hear, and to pray in secret over the word.

"Go, go, go," is the cry, and they go to meeting three or four times every Sunday; and what time for rest, for reflection, for reading the word of God, for secret prayer, for the pursuit of choice and devotional works, is left to one whose time is thus consumed?

There is such a thing as religious dissipation. And the tendency is so strong towards it in some minds, that I have often thought two sermons on the Sabbath was quite as much as is profitable to hear. If they are received with attention, diligently pondered and remembered, and the remainder of the day is occupied faithfully with Sabbath schools and family instruction, and the private duties of the Christian, I have no doubt that the true design of the Sabbath will be more effectually answered than by any other course.—*N. Y. Observer.*

Mr. Cushing.

A brief account of Mr. Cushing's travels is given in the True Sun.

At Bombay, Mr. Cushing was the guest of Sir George Arthur, a former Governor of Upper Canada. During the period of his brief stay he found time, in company with Mr. Fletcher Webster, and Mr. O'Donnell, an *attaché* of the Legation, to make an interesting excursion into the Maharratta country—one which pleased them far more than they could possibly have anticipated. The journey was made partly in coaches and partly in palankins. They went as far as Poonah, situated in the south-western part of the Deccan, in Central India, and formerly the capital of the Maharratta. It is somewhat celebrated for having been captured in 1803 by Sir Arthur Wellesley and the "Iron Duke." Here the travelers saw the largest cantonments of English troops in India, and attended a grand review, where the American Minister received the highest military honors. They also visited a celebrated Brahmin temple, being carried there on the backs of the sacred elephants, and escorted by the English Political Resident, Mr. Warden, who is favorably known to many of our countrymen, after whom he inquired with great interest.

Mr. Cushing resided in China exactly six months to a day, and during the whole period was constantly engaged in promoting the objects of his mission. By the non-arrival of the St. Louis sloop of war, which lay, very singularly, a long time at the Cape, and through the continued obstacle of the northern monsoon, he was under the necessity of remaining at Macao until the Imperial Government actually anticipated his movements by dispatching a commission to him. It consisted of Tai Yeng, an imperial delegate and plenipotentiary; Wang, treasurer of the provinces of the Kwangs, and Pwan Pwan, another high dignitary of the state.

Tai Yeng is a Tartar of the imperial blood, and the same person who negotiated with Sir Henry Pottinger. His name, we might as well state here, has been erroneously spelled Kying in the English newspapers. This personage seemed to have the full confidence of his sovereign, as he was appointed, with all the powers of a plenipotentiary, to negotiate with the French and American Legations as soon as they arrived.

For two weeks the two Commissioners were

employed day and night, with the exception of their meat times and a few hours given to repose, in discussing and arranging the various questions in controversy between the two Governments, and in negotiating the treaty now before the Senate of the U. States. It was at last agreed upon and drawn up in Chinese and English, but finally prepared in the Tartar dialect, which is the language of the Emperor.

It was signed at ten o'clock at night on the 3d of July last, in the Sanctuary of the Temple we have already mentioned, and from which, as we have stated in part, the priests and the idols had been previously displaced, without the slightest hesitation, to make room for the Commissioner and his suite. This circumstance confirms the opinion entertained by many residents in China, that at the Imperial Court there is no particular regard paid to any religion.

The Unruth.

Night came. With a sad heart Emma stood by her mother's knee. She was ready to go to bed, and her mother taking her hands within her own, bade her kneel down and say her evening prayers. "What ailed little Emma? Never before was her mother obliged to require her to kneel to her usual devotions. She always came cheerfully, and with simple earnestness asked God for Christ's sake to bless her and make her a good girl. But to-night she stood irresolute, her eyes were filled with tears, and when her mother bade her kneel, she drew back and said, 'not to-night mama, I don't want to pray to-night.'"

"Why not my child?" said her mother tenderly.

"Because mamma," said she sobbing, "because I have been so very naughty, God won't hear me if I do pray."

"My daughter," said her mother, "what have you done? tell me all."

"Oh, mamma," said the little girl, "I was so wicked, I am afraid you'll never love me again as you used to, if I tell you, for God knows it all, and he don't love me as he did, I know, and I can't pray now, I am so wicked."

"My daughter, just tell me what you have done," said her mother.

"Well, mamma, you remember to-day when I asked to play in the garden, you told me not to touch the green grapes. I said I would not, but while I was running along they looked so pretty, and one bunch was just beginning to turn a little purple on one side—indeed I thought it was nearly ripe; I looked all around to see if any body was near, and I thought you would never know if I did pull just that one bunch, so I gathered it and ran down to the bottom of the garden beyond the willows, where no one could see me, to eat them. But they were so sour that I could not touch them, so I threw them over the wall, and ran back to play, but I felt so mean and naughty. When I came to the house you said, 'Emma, did you remember not to touch the grapes when you were in the garden?' I don't believe you thought I had done so, for you did not look at me, and I know you thought you could trust me. I felt my cheeks burn, but I said very softly, 'No, ma'am. Oh, I wish I had never told that ugly lie. I don't think I'll ever do it again, I had rather be punished twenty times than feel so mean. Do you think God can forgive me, mamma?'"

"Yes, my daughter," said her mother, "if we confess our sins, he is faithful and just to forgive us. I hope you have confessed your sin to your Heavenly Father, and asked his forgiveness."

"Yes mamma, I have, and if he will only forgive me, and love me, I'll never do so wickedly again."

"May God strengthen you to keep your promise, my child," said her mother, "and never forget, that He is everywhere, that He knows our most secret thoughts, and though we may put the remembrance of him far from us and follow the desires of our corrupt hearts, yet for all these things he will bring us into judgment."—*Monthly Visitor.*

WAR.—"Now look aside," says Jerrold, "and contemplate God's image with a musket! What a fine looking thing is war! Yes, dress it as you may, dress and feather it, dabb it with gold, hozza it, and sing swaggering songs about it,—what is it, nine times out of ten, but murder in uniform? Cain taking the sergeant's shilling! Yet O man of war! at this very moment, you are shrinking, withering, like an aged giant.—The fingers of Opinion have been busy at your plumes,—you are not the feathered thing you were; and then this little tube, the goose quill, has sent its silent shots into your huge anatomy; and the corroding ink, even while you look at it and think it shines so brightly, is eating, with a tooth of iron, into your sword."

TEMPERANCE IN CANADA.—We learn from the "Olive Branch," published at Halifax, Nova Scotia, through Temperance Institutions upwards of 2,000 drunkards have been reclaimed and that about 150,000 of the people of Canada are pledged to abstain from all intoxicating drinks. This success is attributed to the publication and circulation of temperance documents, and to the employment of lecturers. His Excellency Sir Charles Metcalfe recently presented to the Montreal Temperance Society, the munificent donation of £100 towards liquidating a debt of 500, which that Society had contracted.

Popery.

The Rev. Mr. Temple, lately returned from Smyrna, where (and at Malta) he has spent twenty-two years, describes the practices of Papists in the latter place, and especially the ringing of the bells, as a serious nuisance.

"They were ringing every hour, from the beginning of the year even to the end of the year." He arrived at Malta in March, 1822, and resided there ten years, having thus abundant opportunities of seeing the daily operations and legitimate

them with all the dignity of his state to them the awful denunciation, adding at the same time—'for ye my boys.'

the distiller in Pennsylvania, after the pledge, stated that he had taken and seventy rats, at a time, out of sinners! In the place where this miskey has been called "rat soup!"

Wanted,
Convention from 1815, as follows, viz.:—
1816, 10; 1817, 12; 1818, 11; 1819, 10; 1820, 10; 1821, 10; 1822, 10; 1823, 11; 1824, 11; 1825, 11; 1826, 11; 1827, 11; 1828, 11; 1829, 11; 1830, 11; 1831, 11; 1832, 11; 1833, 11; 1834, 11; 1835, 11; 1836, 11; 1837, 11; 1838, 11; 1839, 11; 1840, 11; 1841, 11; 1842, 11; 1843, 11; 1844, 11; 1845, 11; 1846, 11; 1847, 11; 1848, 11; 1849, 11; 1850, 11; 1851, 11; 1852, 11; 1853, 11; 1854, 11; 1855, 11; 1856, 11; 1857, 11; 1858, 11; 1859, 11; 1860, 11; 1861, 11; 1862, 11; 1863, 11; 1864, 11; 1865, 11; 1866, 11; 1867, 11; 1868, 11; 1869, 11; 1870, 11; 1871, 11; 1872, 11; 1873, 11; 1874, 11; 1875, 11; 1876, 11; 1877, 11; 1878, 11; 1879, 11; 1880, 11; 1881, 11; 1882, 11; 1883, 11; 1884, 11; 1885, 11; 1886, 11; 1887, 11; 1888, 11; 1889, 11; 1890, 11; 1891, 11; 1892, 11; 1893, 11; 1894, 11; 1895, 11; 1896, 11; 1897, 11; 1898, 11; 1899, 11; 1900, 11; 1901, 11; 1902, 11; 1903, 11; 1904, 11; 1905, 11; 1906, 11; 1907, 11; 1908, 11; 1909, 11; 1910, 11; 1911, 11; 1912, 11; 1913, 11; 1914, 11; 1915, 11; 1916, 11; 1917, 11; 1918, 11; 1919, 11; 1920, 11; 1921, 11; 1922, 11; 1923, 11; 1924, 11; 1925, 11; 1926, 11; 1927, 11; 1928, 11; 1929, 11; 1930, 11; 1931, 11; 1932, 11; 1933, 11; 1934, 11; 1935, 11; 1936, 11; 1937, 11; 1938, 11; 1939, 11; 1940, 11; 1941, 11; 1942, 11; 1943, 11; 1944, 11; 1945, 11; 1946, 11; 1947, 11; 1948, 11; 1949, 11; 1950, 11; 1951, 11; 1952, 11; 1953, 11; 1954, 11; 1955, 11; 1956, 11; 1957, 11; 1958, 11; 1959, 11; 1960, 11; 1961, 11; 1962, 11; 1963, 11; 1964, 11; 1965, 11; 1966, 11; 1967, 11; 1968, 11; 1969, 11; 1970, 11; 1971, 11; 1972, 11; 1973, 11; 1974, 11; 1975, 11; 1976, 11; 1977, 11; 1978, 11; 1979, 11; 1980, 11; 1981, 11; 1982, 11; 1983, 11; 1984, 11; 1985, 11; 1986, 11; 1987, 11; 1988, 11; 1989, 11; 1990, 11; 1991, 11; 1992, 11; 1993, 11; 1994, 11; 1995, 11; 1996, 11; 1997, 11; 1998, 11; 1999, 11; 2000, 11; 2001, 11; 2002, 11; 2003, 11; 2004, 11; 2005, 11; 2006, 11; 2007, 11; 2008, 11; 2009, 11; 2010, 11; 2011, 11; 2012, 11; 2013, 11; 2014, 11; 2015, 11; 2016, 11; 2017, 11; 2018, 11; 2019, 11; 2020, 11; 2021, 11; 2022, 11; 2023, 11; 2024, 11; 2025, 11; 2026, 11; 2027, 11; 2028, 11; 2029, 11; 2030, 11; 2031, 11; 2032, 11; 2033, 11; 2034, 11; 2035, 11; 2036, 11; 2037, 11; 2038, 11; 2039, 11; 2040, 11; 2041, 11; 2042, 11; 2043, 11; 2044, 11; 2045, 11; 2046, 11; 2047, 11; 2048, 11; 2049, 11; 2050, 11; 2051, 11; 2052, 11; 2053, 11; 2054, 11; 2055, 11; 2056, 11; 2057, 11; 2058, 11; 2059, 11; 2060, 11; 2061, 11; 2062, 11; 2063, 11; 2064, 11; 2065, 11; 2066, 11; 2067, 11; 2068, 11; 2069, 11; 2070, 11; 2071, 11; 2072, 11; 2073, 11; 2074, 11; 2075, 11; 2076, 11; 2077, 11; 2078, 11; 2079, 11

effects of Popery. His description of its enormities is truly appalling. At the corner of every street was an image with an inscription, promising to all who repeated so many *Ave Marias* or *pater noster* before it, an indulgence for a certain number of days. On the doors of the churches are advertised plenary indulgences for the living and the dead.

"Every Monday morning a man goes through all the streets with a box and a bell, crying out: 'Who will give for the souls of the dead?' and the poor people all come out and put something into the box. This collection is to pay for souls in purgatory. And that the people may be reminded of the necessity of this, images are placed on the walls of the churches in all directions, representing souls in purgatory, surrounded with flames, their hands folded, and their eyes lifted to heaven in supplication for aid."

Christian Secretary.

HARTFORD, JANUARY 10, 1846.

Bishop Onderdonk.

The Rt. Rev. Bishop Onderdonk, of New York, has had a lengthy trial of some two or three weeks before a House of Bishops convened for the purpose, which resulted in a verdict of guilty on six out of the eight charges preferred against him. The charges were for alleged improprieties with females. David B. Ogden, Esq., acted as counsel for the accused, and Hiram Keichum, Esq., for the prosecution. The trial was conducted with closed doors. The examination of the witnesses, who were principally females, it is said was conducted with the most rigid scrutiny. The final vote of the Bishops stood—4—

For Conviction—Bishops Eastburn, of Massachusetts; Hopkins, of Vermont; Henshaw, of Rhode Island; Brownell, of Connecticut; Lee, of Delaware; McIlwaine, of Ohio; Chase, of Illinois; Johns, of Virginia; Smith, of Kentucky; Freeman, of Arkansas; Polk, of Louisiana—11.

Against Conviction—Bishops Delancy, of Western New York; Doane, of New Jersey; Whittingham, of Maryland; Ives, of North Carolina; Gadsden, of South Carolina; Kemper, Missionary Bishop—6.

Bishops Meade of Virginia, Oley of Tennessee, and Elliott of Georgia, presented Bishop Onderdonk for trial, and consequently did not vote; but their votes were recorded, it would undoubtedly have stood 14 to 6. The "House" met on Friday for the purpose of passing sentence, when it was decided by a vote of 9 to 8 to suspend Bishop Onderdonk. Eight of the Bishops who voted for conviction voted against suspension, for the reason, doubtless, that they were in favor of a higher penalty. It is somewhat singular that the Bishops who voted against conviction, afterwards voted in favor of suspension. If they believed him to be an innocent man, as they declared by their votes, they certainly did wrong to suspend him from the functions of a Bishop. We cannot account for such conduct.

Bishop Onderdonk has been condemned by a majority of nearly two to one of nearly all the Bishops in the United States; of course the evidence against him must have been clear and explicit. It is said there is much dissatisfaction on the part of his friends at the result of the trial, but from the decision of the House of Bishops there is no appeal; there is no higher court to which the case can be carried. This sentence of suspension is to continue, we presume, till the House of Bishops see fit either to remove it, or to depose the suspended prelate. As the case now stands there is no vacancy in the Bishopric, and of course there can be no new Bishop elected; nor can an assistant Bishop be elected, the Canon of the Church only allowing the election of an assistant in two specific cases—old age, or other permanent causes of infirmity—neither of which will apply to Bishop Onderdonk; so the Episcopal Church of New York must remain, for the present, "without a Bishop."

By this decision of the House of Bishops, the Diocese of New York is placed in very peculiar circumstances. Bishop Onderdonk is deprived of all his official functions, yet he retains the title of Bishop and is entitled to his salary as usual, which is some six or seven thousand dollars per annum. The diocese must participate in the honor of supporting a broken down Bishop, and still be denied his services. In the case of his brother, Bishop Onderdonk of Pennsylvania, a similar decision was made, but he had already tendered his resignation, which was accepted, so that when he was afterwards deprived of suspension of all the duties of a clergyman, the diocese was left free to choose a successor. With the diocese of New York things must remain as they are, for any thing we can see to the contrary, until another meeting of the House of Bishops, which, according to the regulations of the Church, we believe, does not take place for nearly three years; their General Triennial Convention having been held but a few months since in Philadelphia, and there being no provision in the Canon, to our recollection, for convening the Bishops in a case like the present.

It is stated in the New York papers that the proceedings are soon to be published in book form by the Harpers.

The "Safe" Doctrine.

In a village quite extensively imbued with Universalism, a few days since there came tottering along a poor bearded man, and happening to meet an acquaintance who himself had once been far gone in intemperance, but had recently been converted not only to temperance but to righteousness, the poor drunkard broke out upon him in a strain of sarcasm and reproach for his "cold-water-ism" and "partialism." The person addressed, replied to his assailant in a few kind words of admonition, when, "Oh," said the other with a swaggering air, "Jesus Christ died for the world, and that's enough for me—I'll risk my soul on that." "Yes, yes," chimed in an individual of some standing and respectability who overheard the conversation, "that's right, David, you're safe enough there—stick to that—your soul is as good and as safe as any of their souls." This, we suppose, is what may be termed genuine *Impartialism*; but how far removed from blasphemy is it to charge such teachings upon the Bible? Alas! for the doctrine, and alas! for the men. For "the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place. Their covenant with death shall be disannulled, and their agreement with hell shall not stand."

EFFORTS OF ROMANISM IN ENGLAND.—The Boston Recorder is noticing the recent conversions to Romanism in England, the number of new churches that have been erected within the last six years, &c., adds "two millions (of pages we presume) of papal publications have been issued from a single press within a few years, besides all that have been done by other presses, and great numbers of these are gratuitously distributed, and eagerly read by nominal protestants, as well as papists."

This is but a single instance of what Romanism is doing

to spread the doctrines of popery. We have not the means at hand for ascertaining what the Catholics are doing to promote their views in this country in the way of publications, but presume they will not suffer by a comparison with their brethren in England. It is matter of public notoriety that hundreds of Catholic priests are sent into the United States annually for the purpose of enlightening the American people, and making proselytes in any way they can. We put the question then, to all protestants, has not the time arrived for prompt and decided action in this matter? Mere talk will do no good, neither will abuse of the Catholics do any good. Action, action is necessary to save the country, and unless protestants are as willing to enlighten Catholics as the Catholics are to enlighten protestants both at home and abroad, it requires but little foresight to decide which way the battle will turn.

We find the following paragraph in the New York Tribune of Monday last. The Recorder, to which reference is made, is not received at this office; an occasional acquaintance it however has shown us that it is an evangelical paper. Of the statements in regard to the Theological Seminary, we of course know nothing aside from the testimony of the Recorder; to our mind, however, there is but little room for doubt as to the truth of them. We ask honest Episcopians if they can quietly give their assent to such movements? Bishop Hughes would feel proud, no doubt, to have the honor of dedicating Trinity Church; and the twenty million fund which belongs to that Church would be a pretty donation to the Pope, and would help him along with his missionary operations in this country amazingly. These may look like absurd ideas to some, but at the rate which Puseyism has travelled towards Rome for a year or two past, it would not be strange if they prove to be facts before long.

MORE TROUBLE IN THE EPISCOPAL CHURCH.—We find in the *Evangelical Recorder*, published at Philadelphia, an article headed "Recent Developments in New York," in which it is stated that a sort of conspiracy has been discovered amongst some of the members of the General Theological Seminary in this city, the object of which appears to be to render the institution, as far as practicable, subservient to the principles and policy of Rome. It is said that the association has its common seal, with C. U. (Catholic Union) upon it, its secret meetings, and its correspondence with the Papal authorities in this vicinity. The Recorder states that the 7th of January (to-morrow) has been appointed for the trial of the offenders by the Faculty, and calls upon the Bishops to meet the solemn responsibilities which such developments devolve upon them as the visitors of the General Theological Seminary of the Church.

The Discussion Closed.

We perceive by the last Reflector, that the correspondence between Drs. Wayland and Fuller is terminated. Dr. Wayland has eight letters in reply to the letter of Dr. Fuller. We were looking for something more from Mr. F., but the Reflector says the series is concluded. Dr. Wayland's letters will repay a careful perusal by all, whether they have made the anti-slavery question a matter of study or not. They probably embrace as much information as anything that has been written within the same space.—We should be glad to see these letters copied into the religious papers at the South, but shall doubtless be denied the privilege. The Biblical Recorder commenced the publication by printing Mr. Fuller's letter, but has concluded to wait and see whether Mr. Fuller replies to Dr. Wayland, before he publishes the answers which the Dr. has already written in reply to Dr. Fuller.

The Verdict of the Olive Branch.

This paper comes to us, this week, with more proof of the authenticity of "the curse." It consists of a paragraph which the editor credits (probably without any special design) to "the Catholic," of Louisville, although it is obviously a Protestant production—probably from the "True Catholic" of that place. The pith of it is comprised in the following paragraph:—

"Although it is plain to every body else, that the curse is to be found in the 'Textus Reffusus' of William the Conqueror—compiled centuries before Stierne was born—and that Stierne himself states expressly that he got it from that quarter, and mentions the church in England where it was preserved; and although Mr. Hogan states that the curse was actually pronounced upon him, with bell, book and candle, yet it is perfectly clear to the minds of the acute fathers hereabouts, that Stierne wrote it himself, and that it was never pronounced on Mr. Hogan."

Here it is, again. The western man insists that "every body" knows—every body (except Kentucky) that the curse is to be found so and so. Now, we do not know it, and are not any body? Moreover, he says that "Stierne states expressly" what, if he will pardon us, Stierne does not state at all! After these displays of accuracy, The Olive Branch's new witness can "step down." And by the way, if the Boston editor has any good evidence of the authenticity of this document we wish he would produce it. This continued discharge of pop-guns, in connection with our name, uttered with all the pomp and circumstance which would be appropriate to a regular broadside of testimony, will provoke us, by and by, to acquiescence in the ascription of his poetical correspondent:

"This Olive Branch is always green."

Matters Personal.

We have received a long epistle from Boston, in answer to the question, which we innocently propounded, a few weeks since—"Who is Kazzit Arvine?" This missive, besides being valuable as a kind corrective of some of our editorial grammar, replies to the query with a burst of eloquence hardly surpassed by that which followed Wirt's famous "Who is Blannerhasset?" The piece is signed with a "Q" and a query (?) but if the writer imagines his identity any matter of query he is mistaken. We shall not be obliged to ask the echoes "Who is Q?" The writer informs us that Kazzit Arvine (who is probably a very particular friend of his) is a graduate from College—"very popular in the region of Boston, as a preacher," "has been noted for his poetical productions"—and is an able and fearless defender of the views of the Am. and For. Bap. Missionary Society. Surely, then, not to know Kazzit Arvine argues ourself unknown. Now our defence shall be a simple one. The pretty and euphonious cognomen in question is only recently adopted. We only knew Mr. A. by the name which he first rendered illustrious—this new one, (which is probably "one of the few, the immortal names that are not born to die") having only just burst upon the world. We shall never ask "who is Kazzit Arvine" again.

However, we have not quite done with queries, and would respectfully close with the following: If a man called Scrooge should change his name to Noodle, might not Mr. Scrooge subsequently write a long letter in unjustified adulation of Mr. Noodle (his nearest friend) without incurring the imputation of self-conceit and impertinence?

The Tenth Baptist church, Philadelphia, we learn from the Recorder, is enjoying a season of refreshing from the Lord. The editor of the Recorder says he never witnessed such humility before God in prayer. Several were to have been baptized last Sabbath.

To the Biblical Recorder.

The editor of this paper is aware (and so are our readers) that we have, all summer, been publishing articles from his pen, advocating views from which we dissent, with the understanding that he would publish our answer. Some of our subscribers have thought it an undue concession, but we have persisted, abiding by the strictest construction of the bond. These articles are now finished, and it is our turn to reply; but we find the public attention engrossed by the letters of Dr. Wayland, on the same subject. Wherefore, as these letters "express our sentiments exactly" we hereby request the Recorder to re-publish them, as adopted and endorsed by us. We insert the second of these letters this week; but he will do us the favor to begin with the first.

For the Christian Reflector.

'A Sailor Preacher.'

DEAR BR. ELTON.—Knowing you to be intimately acquainted with the cause of the sailors or our Western States, and with whatever may be done for their benefit, will you allow me to inquire of you concerning a Mr. Abbot, who styles himself a 'Sailor Preacher' and occasionally visits our Eastern cities to collect funds to sustain his labors in that interesting field. Will you tell me whether he is thus employed to labor by any church or society, or whether he does in fact expend the funds which he thus collects in personal labor among the sailors in our Western States.

Yours respectfully,

NATH. COLVER.

2 Province Court.

Boston, Dec. 13, 1844.

DEAR BR. COLVER.—In answer to your note of December 13th, now before me, with no desire to injure Mr. Abbot, I am constrained to say that I am personally acquainted with him, and know that he is not employed as preacher to the sailors by any church or society, and further that he does not in fact labor for the support of his family. The sailors are in no wise benefited by the contributions which are made him. Your Brother in Christ,

M. ELTON, Agent of Am. Bethel Society.

Boston, Dec. 14, 1844.

The above correspondence is transferred to our columns for the purpose of calling out something more definite in relation to the subject. We have known Mr. Abbot several years, and have always placed the most implicit confidence in his Christian character. We believe he is at this time a member in full fellowship with the Baptist Church in Groton, in this State. Mr. Abbot has visited Hartford once or twice a year, but we never heard of his taking collections for any Society, or for any body else, except himself. He appears to be a plain, honest, upright man, and an ardent supporter of the temperance cause. If he is innocent of the charge here preferred against him, a most manifest injustice has been done him, and a prompt atonement should be made.

MASSACHUSETTS.—The Legislature of this State assembled in Boston last week. The message of Gov. Briggs is a brief but comprehensive document. On the subject of education he says much improvement has taken place within a few years past in respect to the qualifications of teachers, mode of government, construction of school-houses, libraries, &c. &c. The influence of Normal schools, though as yet but imperfectly organized, is favorably felt so far as their influence extends. Of the ultimate success of the plan he does not entertain a doubt. The towns have raised \$550,000 the past year for schools, and the whole sum paid for education in the State during the same period exceeds a million of dollars—a very respectable sum, certainly. It is estimated that there are between 5 and ten thousand children in the State who do not attend school.

He opposes the annexation of Texas, and expresses the hope that Massachusetts will remain firm and immovable in the position which she has already taken on this question. He passes over the expulsion of Mr. Hoar from South Carolina in silence, from which it is inferred that he designs to make the affair the subject of a special message.

The Baptismal Controversy.

MODE AND SUBJECTS OF BAPTISM: By ALEXANDER CARSON, L. L. D. Published by the Am. Baptist Publication Society, Philadelphia. 1844.

(CONCLUDED.)

Of all the works on this subject, which come strictly within the controversial category, that of Dr. Carson is in our view, the most valuable. Not as a model for imitation in style. This is indeed controversial, and nobody can possibly mistake it for anything else. The Doctor's view of his position in the premises, together with his best defence against the charge of harshness, is comprised in the following brief closing paragraph of his Introduction. "In the field of battle, I strike in earnest, but even then it is the arguments, or the talents, or the harmony (consistency?) of my opponent at which I aim. I never judge the heart! I am united in heart with all who are united to Christ."

This idea of the battle is closely followed out. The figure loses none of its potency—may, it ceases to be figure, in the Doctor's hands. Entering upon a discussion with one of opposite views, he appears to conceive very distinctly that his relations to such opponent are those of warfare; honorable warfare he means it shall be—but still warfare, a regular fight, and nothing else.

This view leads him to resort to any lawful expedient to cripple his antagonist. One of his favorite methods of accomplishing this is to impeach his talents. It is to be admitted by the candid reader, we think, that he is always considerate enough to prove his man a donkey, before he calls him one. Indeed his honesty is made the more manifest in the fact that he is thus neglectful of a very obvious rule of policy which dictates that the ability of one's adversary should be enhanced rather than decimated, that the more credit may accrue to vanquishing him. Dr. Carson scorns all such adventitious aids, and shows his confidence in his argument, by standing upon that alone. But the rule above-mentioned carries with it another very important advantage to both parties and all bystanders, of which the Doctor deprives himself, his antagonist and his readers. It is that hard words (which add nothing to hard arguments and are worse than nothing without them) are avoided, less bitter blood is excited, and the reader is permitted to draw his own inference, with regard to either party, whether he is a wise man or a fool—if it be very essential to come to any conclusion about it. But as this charge is often brought against Carson, suppose we let him tell his own story with regard to it—in answer to Dr. Edward Beecher, who complained of unbecomingly treatment.

"In all I have ever written, I defy my adversaries to point out one particle of a bad spirit. My severity respects the execution of the work before me, and my measures are preceded by proofs of the thing condemned. Justice to truth demands the exposure."

"Now I call the attention of my plain, unlettered readers to this brief specimen of my antagonist's reasoning powers, that they may judge what confidence they are to place in his criticism. If in matters of common sense he stumbles at every step, can he be trusted in matters of the most profound metaphysics? My antagonist may be a very ingenious man, and a very pious man, and in many respects a very clever man, but he has not a head for the philosophy of language; and I say this with as little bad

feeling as I say that the three angles of every triangle are equal to two right angles."

Notwithstanding this very plausible defence, we can neither approve nor enjoy the polemical style of our author, nor is it for this we are commending him. It is for the intrinsic value of the matter itself. Better scholars than Carson there may be—profundest metaphysicians—more ingenious theologians, but for critic, philosopher, logician and all combined, we do not believe that his equal is in the world. And as for his work on Baptism, we know not why the greater part of its reasoning is not absolutely unanswerable. A comparison of the following two Pedobaptist authorities would seem to furnish strong presumption to that effect.

CONGREGATIONAL MAGAZINE.—"If what Mr. Carson terms *axioms* are indeed such, the matter is forever set at rest; and except prejudice or an obstinate determination to reject the obvious dictates of the Spirit continues to operate, the whole Christian world must forthwith embrace the principles of anti-pedobaptism."

PRESBYTERIAN REVIEW.—"We have no fault to find with Mr. Carson's *axioms*."

Dr. Carson is as perspicuous, pungent and powerful in his reasoning as Dr. Emmons himself, whose celebrity in these particulars is a proverb. And when all this is set off with a rare garnish of wit and sarcasm, the reader is treated to a very attractive entertainment, were it not for sympathy with those sufferers who cannot possibly enjoy a scolding operation of which themselves are the subjects, and for fear, lest some miniature Carson, now mute, inglorious—should hereafter arise, to ape the faults of his prototype, without being able to atone for them by his virtues.

We give a specimen of the author's manner of retorting upon an impertinent cavil. It begins with a quotation from the Rev. Mr. Bickersteth, whose work on Baptism he is reviewing.

"Mr. C. treats in his work," says the writer, "first of the mode, and next of the subjects of baptism. The choice of this order is itself instructive. The main topic is made secondary to one quite subordinate." I am the most successful author that every reader a book. Most authors are very well contented if they yield instruction in the things in which they intend to instruct. But it is my privilege, it seems, to yield instruction utterly beyond the bounds of my contemplation. To express an opinion, with respect to the comparative importance of the mode and of the subjects of baptism, by the order of treating them, never once crossed my mind. I chose this order merely as the most natural. It is surely natural to treat of the meaning of a word, before treating of the persons to whom the thing meant is applicable. I believe it is not unusual for writers on both sides of the question to follow this order. But if any one chooses to follow a different order, I have not the slightest objection. I am just like the preacher, who in expounding Peter's address to the lame man whom he was about to heal, said, 'My friends, this may with equal propriety be translated either silver and gold, or gold and silver.'"

From the same article, we take another passage, for no particular reason, only that it comprises fair samples of several peculiarities. The first paragraph contains an instance of preliminary brandishing, which is not seldom found in the book. The latter portion of the extract shows how adroitly the writer has succeeded in preserving Drs. Ewing and Beecher in the same casket, and embalming, in twin loveliness, the alliterative attractions of "pop and purify." The few words, which we have designated by small capitals, manifest that innocent egotism which is one of the idiosyncrasies of this remarkable character. And the whole extract affords a fair example of his least exceptionable manner.

"Here now my antagonist and I are fairly at issue. If I do not, without retracting a muscle, put him under my feet, I will consent to forfeit all pretensions to critical acumen."

In the mean time I call on the reader to observe an expression in the above extract. The writer tells us that no consistent churchman is bound to believe Mr. Ewing's doctrine. In their deviations from truth on this subject, there is a great difference among the different sects, and every one is careful to admit no more truth than what is consistent with his sect. It reminds me of the reply of the chief priests and the elders to the question of Christ with respect to the baptism of John. "The baptism of John, whence was it? from heaven, or from men? And they reasoned among themselves, saying, If we shall say from heaven, he will say unto us, Why did ye not then believe him? But if we shall say, of men, we fear the people; for all hold John as a prophet. And they answered Jesus, and said, we cannot tell." Now about the meaning of the word baptism, ask the Roman Catholic authorities, and they will at once, without hesitation on this matter, freely confess the truth; because their church has power to enact and annul. Ask the church of England the same question, and it comes very near the truth; for it has sufficient power to effect such a change for wise and pious purposes. Ask others, whose principles bind them to scripture authority for all John as a prophet. And they answered Jesus, and said, we cannot tell." Now about the meaning of the word baptism, ask the Roman Catholic authorities, and they will at once, without hesitation on this matter, freely confess the truth; because their church has power to enact and annul. Ask the church of England the same question, and it comes very near the truth; for it has sufficient power to effect such a change for wise and pious purposes. Ask others, whose principles bind them to scripture authority for all John as a prophet. 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(continued)

Poetry.

The World without a Bible.

By P. BUCKINGHAM CHAMBERLAIN.
Without a Bible! O'er this faded earth
The sound of war is heard; each cottage heath
Unconquered by a happy group
Of smiling favorites, cheered by love and hope
Divine; for here, when one week's toil
Is past, another must begin—turning
In life. No Sabbath day of holy rest,
With its reviving influence, greets the oppressed.

When Jesus, bleeding, hung
Upon the cross, He spoke, and nature sang
Her dirge to him; but our state is worse
Of awful horrors; but our state is worse
Than theirs, for here we hang the awful night
Of pagan ignorance, without the light
Of a guiding star. No mid-day sun
Of righteousness, with rays serene, doth run
His heavenly course; and man is seeking peace
In pride or passion, or the swift increase
Of influence.

What of Eternity?
Can no one learn the joyful mystery
Of heaven? There angels chant the praise
Of him who reigns supreme. Those blissful lays,
Which seraphs have for many ages sung,
Are still unlearned by us. Our harps are hung
Upon the willows, toneless and unstrung.
The sweeping river and the gurgling rill,
With solemn voices praise the Almighty still.
At morning's dawning, from the lute bird
Warbles his song, and then at eve is heard
The matin of the graceful nightingale,
Resounding sweetly through the fragrant vale;
While man alone has no desire to sing
His own Protector's praise—no wish to fling
A grateful incense on the ambient air.
Nor bend the knee in fervent, heartfelt prayer.

Without the Book we've no beacon here
To guide to the celestial world above;
But with that Book this earth imports a cheer,
And rest is promised to that blissful sphere
Where sound the late notes of eternal love.

From the New York Mirror.

Thirty-five.

BY S. P. WILKES.

"The years of man's life are three score and ten."
O weary heart! that's half way home!
We stand on life's meridian height—
As far from childhood's morning comes,
As to the grave's forenoon night.
Give Youth and Hope a parting tear—
Hope promised but to bring us here,
And reason take the guidance now—
One backward look—the last—the last!
One silent tear—for Youth is past!

Who goes with Hope and Passion back?
Who comes with me and Memory on?
Oh, lonely looks the downward track—
Joy's music hush'd—Hope's roses gone!
To Pleasure and her giddy troop
Farewell, without a sign or tear!
But heart gives way, and spirit droops,
To think that love may leave us here!
Have we no charm when youth is flown—
Midway to death left and alone?

Yet stay!—as 'twere a twilight star
That sends its thread across the wave,
I see a brightening light from far,
Steal down a path beyond the grave!
And now—Bless God!—its golden line
Comes o'er, and lights my shadowy way,
And shows the dear land clasp'd in mine!
But! what those sweet voices say!
The better land is in sight,
And by its cheering light,
All love from life's midway drear,
Save here where clasp'd and hand will bring thee on
To heaven!

Miscellaneous.

To the Rev. Richard Fuller, D.D.

MY DEAR BROTHER—In my last letter I took
notice of some incidental topics alluded to in
your last letter on domestic slavery. My object
was to show that while the North had erred in
the manner of treating this subject, this error was
by no means peculiar to the North; and also that
the sensitiveness in regard to it, which has of
late become so universal, had no existence in the
early periods of the history of this country. It
seems to me desirable that the position of both
parties should be changed; that the North should
treat this subject by a calm yet earnest appeal
to the understanding and conscience of their
fellow-citizens at the South; and that the South
should invite the freest possible discussion of it
from whatever quarter it proceeded, so long as it
confinement within their limits.

In your letter it is stated that "the thing af-
firmed and denied is, that slavery is a moral evil,"
that slavery is, in itself, a sin; a sin amidst any
circumstances. You also, with great truth and
frankness, add, "if slavery be a sin, it is the im-
mediate duty of masters to abolish it, whatever be
the result; this you urge, and this I grant." I
believe that in these latter expressions you give
utterance to the real sentiments of your heart.
I believe that you have submitted yourself with
reserve to the whole will of God, in so far as
he shall reveal it to you. I well know the flat-
tering prospects which you abandoned in order
to become a preacher of the gospel of Christ.—
I believe that the same principles would govern
you in this case; and that as soon as you shall
be convinced that the rule of Christian duty re-
quires of you any other course than that which
you now adopt, you will, at any sacrifice what-
ever, act in accordance with your convictions.—
It is in this confidence that I address you on
this subject with peculiar pleasure. I hope that
if I am convinced of error, I shall be enabled to
act from the same principles.

It may perhaps be proper to state that I have
never expressed my views of slavery in the form
to which you have alluded. The assertion is am-
biguous in meaning and may admit of several very
different answers. I could not pretend to affirm
or deny it in this indefinite and indeterminate
shape. It will be necessary therefore to fix its
different meanings, and then offer my views upon
each of them.

You remark, it is affirmed that "slavery is a
moral evil." This you deny, and assert, as I
suppose, on the contrary, that slavery is not in it-
self a moral evil.

You define slavery to be "an obligation to la-
bor for the benefit of the master, without the con-
tract or consent of the slave." I understand you
then, to assert, that the master has a right to
oblige the slave to labor for his (the master's)
benefit, without the contract or consent of the
slave. Now if the master have this right, he has
also the right to use all means necessary to en-

force and to render it permanent. He has a
right to protect himself against every thing that
would interfere with the exercise of this right.—
If the intellectual or moral cultivation of the slave
would interfere with the master's power to enforce
this right, he has a right to arrest this cultivation
at any point he chooses, or to abolish it altogether.
If this right exist, therefore, I do not perceive
that any exception can be taken to the sternest
laws which have ever been enacted in any of the
Southern States, prohibiting, under the severest
penalties, education of negroes, and forbidding
them to assemble for the worship of God, except
under the strictest surveillance.

I do not really see how these two rights can
be separated. Either the right of the master to
oblige the slaves to labor without his consent, con-
fers the right over his intellectual and moral na-
ture, or it does not. If it does, then it may be
rightfully exercised. It is a right given me
by God, over another, and I may use it innocently,
at my own discretion; that is I may control
his intellectual and moral nature just in so far as
is necessary in order to secure to myself the ex-
ercise of the original right which God has given
me. If, on the other hand, it does not exist, then
the slave in these respects stands to me in pre-
cisely the same relation as any other man. I
have no more right to interfere with his intellec-
tual or moral improvement than with that of any
other man. He is in these respects as free as I
am myself; and to interfere with him is both
cruel and unjust. Nay more, I am bound to use
all the means in my power to elevate and im-
prove him, just as I am bound to do good to all
other men, as I have opportunity.

Or to state the matter in another form. The
right of the master over the slave, and the right
of the slave freely to enjoy the blessings of moral
and intellectual cultivation, and the privileges of
domestic society, are manifestly conflicting rights.
One or the other must override. If the right of
the master be the predominant right, it innocen-
tly controls the other. If the right of the slave
be the predominant right, it abolishes slavery,
wherever slavery interferes with it.

Were I, therefore, to define the right of sla-
very, I should go somewhat farther than you
have gone. I suppose it to be the right to oblige
another to labor for me, without his contract or
consent, with the additional right to use all means
necessary to ensure the exercise of the original
right.

But it is asserted that "slavery is not a moral
evil." Here I think a most important distinction
is to be taken. The term moral evil may be
used to designate two ideas widely dissimilar
from each other, and depending upon entirely
different principles. In the one sense, it means
wrong; the violation of the relations which ex-
ist between the parties, the transgression of a
moral law of God. In the other sense it signifies
the personal guilt which attaches to the being
who does the wrong, violates the obligation, or
transgresses the law. In the first sense, moral
evil depends upon the immutable relations which
God has established between his moral creatures.
In the second sense, meaning personal guilt, it
may vary in different persons, and at different
times, and depends upon light, knowledge of
duty, means of obtaining information on the sub-
ject, &c. It is manifest that we can take no
proper view of this subject, without considering
these two meanings separately.

It seems to me that much of the misunder-
standing which has existed on this subject has
arisen from the want of attention to this obvious
distinction. We at the North have considered
too exclusively the first, and you at the South
exclusively the second, of these meanings of the
term moral evil. The one party has shown that
slavery is always a violation of right, and there-
fore always involving equal guilt. The other has
urged the circumstances in which they and their
slaves are placed, and have aimed to show that
in their present condition they were not charge-
able with guilt, and hence that what they do is
not wrong.

Let us endeavor calmly to consider both of
these meanings of the phrase "moral evil."
In the first sense, when it is affirmed that sla-
very is not a moral evil, we assert, that to hold a
man in slavery as it has been above explained is
right, that it violates no law of God, and is at
variance with no moral relation existing between
man and man. Now I believe directly the re-
verse of this. I believe it to be wrong, utterly
and absolutely at variance with the relation
which God has established between his moral
and intelligent creatures. My reasons for hold-
ing this opinion are briefly as follows.

I suppose that "God, of one blood, made all
men that dwell upon the earth,"—that we are all
partakers of the same nature, as we are all the
children of one common parent. I suppose that
this common nature is not affected, in any re-
spect, by the color of the skin, the difference of
the hair, or any other variety of physical forma-
tion. I believe also that this nature remains
the same under every degree of intellectual de-
velopment. A man may be wiser or less wise
he may be more or less richly endowed in men-
tal capacity, he may be more or less ignorant
than myself, but these differences affect not his
common nature. He is in every respect, notwith-
standing all this, as perfectly a human being as
myself; and he stands with me in precisely the
same relations to the Creator and Father of us
all.

I believe that every human being is endowed
with an immortal soul, and that he is placed in
the present state of probation, a candidate for
everlasting happiness or everlasting woe. He has
an intellect capable of endless progression in
knowledge, and is animated with a desire to im-
prove that intellect to the utmost; and God has
given him a right to improve it, to whatever ex-
tent he pleases. He is endowed with a con-
science which renders him susceptible of moral
obligation both to God and to man. In virtue
of this endowment, it is his imperative duty to seek
by all means to know the will of God, and it is
his inalienable right to serve God in the manner
which he believes will be most pleasing to the
Creator. He has the powers of external action,
and by means of his intellect he may use these
powers for the improvement of his own condition
and, provided he use them not in violation of
the equal rights of his brethren, he may employ
them as he will, and the result of this employ-
ment is strictly and exclusively his own.

Now I cannot see that this in any respect
changes the nature of the parties. They remain

But more than this. Every human being is a
fallen creature. He is a sinner against God, and
is exposed for his transgressions, to the condem-
nation of everlasting death. God so loved him
that he gave his only-begotten Son that whoso-
ever believeth in him should not perish but have
everlasting life. To every one possessing this
nature, Jesus Christ has made in the gospel the
offer of eternal salvation. The New Testament
constitutes his message, addressed to every child
of Adam. Upon our understanding and obey-
ing it the eternal destiny of every one of us de-
pends. Every human being has a perfect right
to know every word that God has addressed to
him, and as perfect a right to the use of all the
means by which this knowledge may be obtained.
These rights and obligations seem to me to arise
especially and exclusively from the relations es-
tablished by God between the creature and him-
self; therefore with them no other creature of
God, not even angels of heaven, have a right to
interfere. They were ordained from the begin-
ning, ere even

"The hills were formed, the fountains opened,
Or the sea with all its roaring multitude of waves."

I may go farther, and observe, that by the will
of the Creator certain subordinate and temporary
relations are established among human beings.—
Among these are the relations of husband and
wife, and parent and child. From these relations
certain obligations arise, and for the fulfillment of
these obligations, God holds the parties individu-
ally responsible to him. With these obligations
no other human being has a right to interfere.
The laws which God has given respecting them
in his word, transcend and overrule and abrogate
all contracting laws of man. Every man is
bound to obey these laws which God himself has
enacted, nor can any man rightfully present any
obstacle to this obedience. I might pursue this
subject further, but I have said enough to illus-
trate the nature of my belief.

That all these ideas are involved in the concep-
tion of human nature, I think no one can deny.
And if this be denied, I do not perceive how
the subject in this view admits of any argument.
It is a matter of immediate moral consciousness.
I know and feel that by virtue of my creation, I
possess such a nature. I feel that the rights
which I have described were conferred on me by
the immediate endowment of God. I feel that
with the exercise of these my rights, no created
being can interfere, without doing me an aggra-
vated wrong, and violating the law to which we
are both subjected by our Creator. I am sure, my
brother, you feel all this as much as any man.
You feel it, not by virtue of any constitution of
government, or enactment of civil law, but sim-
ply and truly because you are a man. And is
not every other man, for precisely the same rea-
son, endowed with the same rights, and is not
the violation of these rights as great a wrong in
his case as in either yours or my own?

To present this subject in a simple light. Let
us suppose that your family and mine were neigh-
bors. We, our wives and children, are all human
beings in the sense that I have described, and in
consequence of that common nature, and by the
will of our common Creator, are subject to the
law, *thou shalt love thy neighbor as thyself*. Sup-
pose that I should set fire to your house, shoot
you as you came out of it, and seizing upon your
wife and children, "oblige them to labor for my
benefit without their contract or consent." Sup-
pose, moreover, aware that I could not thus oblige
them, unless they were inferior in intellect to
myself, I should forbid them to read, and thus
consign them to intellectual and moral ineffectu-
ality. Suppose I should measure out to them the
knowledge of God on the same principle. Sup-
pose I should exercise this dominion over them
and their children as long as I lived, and then do
all in my power to render it certain that my
children should do it after me. The question
before us I suppose to be simply this, would I in
so doing act at variance with the relations exist-
ing between us as creatures of God? Would I,
in other words, violate the supreme law of my
Creator, *Thou shalt love thy neighbor as thyself*,
or that other, *Whatsoever ye would that men
should do unto you, do ye even so unto them*?—
I do not see how any intelligent creature can
give more than one answer to this question. Then
I think that every intelligent creature must af-
firm that to do this is wrong, or in another form
of expression, that it is a great moral evil. Can we
conceive of any greater?

Again, suppose my neighbor offers me money,
and I, for the sake of the money, transfer some
of these children to him, and he proceeds, as I
did before him, to oblige them "to labor for his
benefit, without their contract or consent," and
takes all the means, as before stated, which shall
enable him to exercise this power. Does this
transfer of money from him to me in any respect
modify the relations which exist between him
and them, as creatures of God, or abolish that
law by which God has ordained that all our ac-
tions toward each other shall be governed? They
are the same human beings, possessing the same
human nature, and they stand in the same rela-
tions to God and to each other that they did be-
fore. The transfer of silver from him to me
neither makes one party more nor the other less
than human beings; hence their actions are to
be judged of by precisely the same rule as if no
such transfer had taken place. Hence I cannot
resist the conclusion that the act in question is,
as before, wrong; and that slavery, with this
modification, is again as before, a "moral evil."

I will offer but one more supposition. Suppose
that any number, for instance one half of the
families in our neighborhood, should agree to treat
the other half in the manner that I have describ-
ed. Suppose we should by law enact that the
weaker half should be slaves, that we should ex-
ercise over them the authority of masters, prohib-
it by law their instruction, and concert among
ourselves means for holding them permanently
in their present situation. In what manner would
this alter the moral aspect of the case.

A law in this case is merely a determination
of one party, in which all unite, to hold the other
party in bondage; and a compact by which the
whole party bind themselves to assist every
individual of themselves to subdue all resistance
from the other party, and guaranteeing to each
other that exercise of this power over the weaker
party which they now possess.

Now I cannot see that this in any respect
changes the nature of the parties. They remain

as before, human beings, possessing the same in-
tellectual and moral nature, holding the same re-
lations to each other and to God, and still under
the same unchangeable law, *Thou shalt love thy
neighbor as thyself*. By the act of holding a
man in bondage, this law is violated. Wrong is
done, moral evil is committed. In the former
case it was done by the individual; now it is
done by the individual and the society. Before,
the individual was responsible only for his own
wrong; now he is responsible both for his own,
and also, as a member of the society, for all the
wrong which the society binds itself to uphold
and render perpetual.

The Scriptures frequently allude to the fact,
that wrong done by the law, that is by society,
is amenable to the same retribution as wrong
done by the individual. Thus, Psalms 94: 20
—23. "Shall the throne of iniquity have fellow-
ship with them which frame mischief by a law,
and gather themselves together against the soul
of the righteous, and condemn the innocent blood?
But the Lord is my defence; and my God is the
rock of my refuge. And he shall bring upon
them their own iniquity, and shall cut them off
in their own wickedness; yea, the Lord our God
shall cut them off." So also Isaiah 10: 1-4.—
"We unto them that decree unrighteous decrees,
and that write grievousness which they have pro-
scribed; and to turn aside the needy from judg-
ment, and to take away the right from the poor of
my people, that widows may be their prey, and that
they may rob the fatherless! And what will we
do in the day of visitation, and in the desolation
which shall come from far? to whom will ye
flee for help? and where will ye leave your glory?
Without me they shall bow down under the prison-
ers, and they shall fall under the slain.—For all
his anger is not turned away, but his hand is
stretched out still." Besides, persecution for the
sake of religious opinion is always perpetrat-
ed by law; but this in no manner affects its
moral character.

There is, however, one point of difference,
which arises from the fact that this wrong has
been established by law. It becomes a social
wrong. The individual, or those who preceded
him, may have surrendered their individual right
over it to the society. In this case it may hap-
pen that the individual cannot act as he might
act, if the law had not been made. In this case
the evil can only be eradicated by changing the
opinions of the society, and inducing them to
abolish the law. It will however be apparent
that this, as I said before, does not change the
relation of the parties either to each other or to
God. The wrong exists as before. The individ-
ual act is wrong. The law which protects it is
wrong. The whole society, in putting the law
into execution, is wrong. Before, only the indi-
vidual, now the whole society, becomes the wrong
doer, and for that wrong both the individual and
the society are held responsible in the sight of
God.

I have thus endeavored as clearly as possible to
illustrate my views upon the question, is slavery
a moral evil? understanding by these terms, wrong,
or violation of moral law. The consideration
of the second meaning of the phrase I must re-
serve for another occasion.

It may perhaps be proper for me here to state
once for all, that in these remarks and those that
may follow, I speak as the organ of no party and
of no sect. I belong to none. I am not and I
never have been connected with any abolition
society, and I believe that I have read as much
on one side of the question as on the other. I
write what seems to me the simple dictates of
my individual understanding and conscience, en-
lightened I hope by the teachings of the Holy
Scriptures. Nay, I may claim that the senti-
ments which I have advanced are by necessity
involved in the character which I hold as an
American citizen. I do not know that I have
advanced a sentiment which is not comprehended
in the notable words which form the introduc-
tion to our Declaration of Independence, "We
hold these truths to be self-evident," (that is, so
evident that they are, from the principles of the
human mind, admitted as soon as they are stat-
ed,) "that all men are created equal," (that is,
equal in right to use the endowments of the Cre-
ator as they choose, though not equal in endow-
ments,) "that they are endowed by their Creator
with certain inalienable rights," (that is rights
from which they cannot be rightfully alienated,) "and
that among these are 'life, liberty, and the
pursuit of happiness.' I do not know how else
in so few words I could express my opinion on
this subject.

I am, my dear brother, yours with every sen-
timent of regard.

THE AUTHOR OF THE MORAL SCIENCE.

At a Court of Probate holden at Suffield, within and for
the District of Suffield, on the 18th day of November,
A. D. 1844.

Present, HARVEY BISELL, Esq. Judge.

Gamaliel Fuller, Executor on the estate of Za-
dock Adams, late of Suffield, within said district, de-
ceased, having represented said estate insolvent, and given notice
to all concerned, to appear before this Court, the present day,
at two o'clock, P. M., to be heard relative to the ap-
pointment of Commissioners, and no one appearing, This
Court doth appoint Julius Fowler and Roswell Adams, Com-
missioners, to examine and adjust the claims of the credi-
tors of said estate; and also doth decree, that six months be
allowed them to exhibit their claims to said Commissioners,
after they shall have given public notice of this order by
advertising the same in a newspaper published in Hartford,
and by posting a copy thereof on a public sign post in said
town of Suffield, nearest the place where the deceased last
dwelt.

Certified from Record,
HARVEY BISELL, Judge.

We will meet at the late dwelling house of the deceased on
the 1st day of January, and also on the 6th of June
next at 2 o'clock, P. M., on each of said days, for the pur-
pose of examining and adjusting the claims of the credi-
tors of said estate.
JULIUS FOWLER, } Comrs,
ROSSELL ADAMS, }

Suffield, Dec. 3, 1844.

PROSPECTUS

OF THE

MOTHERS' JOURNAL AND FAMILY VISITANT,

VOLUME X.

EDITED BY MRS. ELIZA C. ALLEN.

THE Tenth Volume of this Monthly Periodical will com-
mence in January, 1845.
Each number will contain sixteen octavo pages—as many
as the postoffice law will permit to be transmitted by
mail as one sheet. The size of the printed page, with con-
ventional style of printing, allows as much matter to be in-
serted as is contained in twice the number of pages of most
kindred works. This arrangement is still preserved, in or-
der to avoid a violation of the law, although it is oppress-
ive, and yet furnishes our patrons as much matter as pos-
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GURDON ROBINS, Committee.

Hartford, Sept. 5, 1844.

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